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Miscellany.

For the Christian Herald.

RELIGION IN THE COTTAGE.

It is one bright characteristic of the Christian religion, that its reception ever makes men better than it found them, whatever may have been their previous condition. While it dissipates the dark clouds of error so often thrown around human philosophy, and exalts the highest views of natural reason, it also stoops to enlighten and cheer the tenant of the lowliest cot. It is too late to say that it is the only religion which is adapted to the people of all situations, even the most humble; and that it is the Star of Bethlehem alone that so often soothes and directs those whose condition would otherwise be truly comfortless. There is much instruction to be acquired by seeing the effects of pure religion in the lower walks of life;—for it is there that you find her in her loveliest garb, without any of the fanciful trappings of the fashionable world. The truth of the last remark may perhaps be more clearly illustrated by the following incident, which, though it may contain nothing marvellous is nevertheless a simple fact.

Several years since, while riding through the centre of Connecticut, I was one day unexpectedly caught in a tremendous thunder storm, far, as I feared, from any shelter. The rain was falling in torrents, and those “groaning travellers of the sky—the lightning that glares and the thunder that rends,” shook the very ground, and died away in echoes through the surrounding woods, that often startled me. In this dreary condition I arrived unexpectedly at a small thatched hovel, that seemed to promise but a poor retreat from the pitiless storm now raging in its violence. Curiosity as well as the rain urged me to ask for its hospitality. Little ceremony seemed either to be expected or wished at such a time; and in a few moments I was snugly seated beside a good fire, kindled with small sticks, which lay in bundles round the hearth, and which bore marks of having been gathered by a female. The only inhabitants of this little mansion seemed to be a neat, modest young woman, and her son, a little white headed boy, who kept near her, as if afraid of strangers. The cottage contained but one room, which was furnished with a bed, a

table, a few crazy chairs, and a small book-shelf, that contained a very few books, among which I noticed a small Bible. The rain was pouring into this dwelling from almost every quarter, as it was too ill covered to keep out the storm. The only light we had, came in through the crevices of the roof and sides, for there was no window in the building. I looked around with surprise to see a woman so cheerful, and composed, while deprived of so many of the necessities of life. I inquired if she was contented to live in such a situation, and if she was not very much dejected with her condition ; turning my eyes at the same time to a stream of water pouring in from the roof. " I might be discontented, Sir," she replied, as she placed a large pan to catch the water, " I might be discontented with this life, were I not fully convinced that my lot is far better than I deserve, and will one day be exchanged for a better—I mean in heaven!" There was a resignation in her countenance that surprised me. She wiped her eye with a corner of her clean apron, and at my request gave me a brief history of her life. She had married while young, with bright prospects of happiness and worldly felicity. But she was disappointed in the companion of her life. Her husband soon threw off his assumed mask, and showed himself almost destitute of humanity. He drank to excess, and lost his little property at the gambling table among companions as worthless as himself. Often would he return home late at night, drunk and cross, to abuse his poor wife, whose only comfort was to sit for his return, and weep over her little boy as he lay slumbering, unconscious of her grief. Afflictions always make men either better or worse. Upon her, they had a happy effect ; they drove her to her Bible, and taught her, that amid all her trials, there was a fountain of hope which would never fail—a friend to the wretched who never forsakes. She thus learned how truly this life is a pilgrimage, how few were our earthly joys, and she placed her heart, her hopes, and anticipations in heaven, and was comforted. With cheerfulness and serenity, she now endured all the hard treatment of her husband, and no longer repined at her lot. She even informed me, that when alone with her little boy, while the raging winds threatened to crush her little cottage, she had enjoyed seasons of communion with the Father of her spirit, which more than compensated for all her loneliness. On being asked if she could earnestly pray for the salvation of her husband, she replied, " while there is life I can pray and hope ; and often with tears and an anguished heart do I kneel for my poor husband, while he is ruining himself at places,—which a wife cannot mention." After a long conversation with this interesting woman, as the rain subsided, I left her, exhorting her to patience and faithfulness, not knowing as I should ever again be permitted to see her on the shores of mortality ; and wondering not a little on the various, though necessary means which God employs to train his children up for immortality.

During the several years succeeding this visit at the cottage, among the numerous avocations which constantly surrounded me, I had al-

most forgotten the contented, though leaky little hovel which protected me from the storm; and perhaps I should never again have recalled all the circumstances of the visit, had I never again passed the same road. But in the middle of the last summer my business called me to travel past the same cot. It was on a still moonlight eve in July, that I ascended the small hillock that again presented the little cottage to view. It stands at the foot of a wild, but charming mountain. I stopt my horse, and in a very few moments memory had placed before me every detail of my first visit. There were many interesting associations of ideas, which my situation naturally suggested. And the scenery too was more than delightful. On the right, the rugged mountain reared its everlasting buttments of stone, and defied all the blasts and gnawings of time. On the left, just through a narrow copse of woods, the spreading lawns sloped as far as the bright moon would enable the eye to range; while the wild bounding stream, as it dashed along the side of the mountain, seemed to break the stillness, that would otherwise seem complete. Indeed, so still and silent was all around, and so quietly slept every leaf of the forest, that one was almost startled at the trampling of his own horse. It was now after ten o'clock, as I drew near the cottage. As I approached it, I observed it was in the same wretched condition as formerly; and I thence naturally concluded the husband was the same wicked man. The rough board fence before it was much decayed, and every thing exhibited the appearance of neglect. A light glimmered through the crevices of the boards, which gave evidence that the occupants were not retired to rest, and I determined to call. On drawing still nearer, I was not a little surprised to hear a noise within; and at first I feared it was the unfeeling husband, who, just returned from the neighbouring village, was closing another day of sin, by abusing his wife. Nor could I for sometime believe I heard aright, when on stopping my horse, I heard a voice within, praying very distinctly and fervently. While waiting, lest my entrance should disturb the worshippers, I noticed a large dog came round the house from a shed on the back side, and seated himself on the doorstep, without making any noise, as if to protect his master while engaged in devotion; but as soon as the voice of prayer was hushed, he immediately returned to his lodgings. At any other time, and in other circumstances, I might not have noticed this; but now it led me to think of that care, which God takes of all that put their trust in him. I knocked gently at the door, which was opened by the same hand which gave me admittance on a former occasion. The modest woman had forgotten my countenance, and seemed somewhat surprised at seeing a stranger at that time of night. I even thought she looked at me rather suspiciously as I took a seat as if to tarry some time. The subject of religion was soon introduced, and she conversed with the same correctness, though I thought with more animation and apparent delight than when I before saw her. On being asked if she was still contented with her condition, she recognized the stranger who had formerly sheltered him-

self here from the peltings of the storm, and she received me with a joy wholly unexpected. On turning round I saw the room was now parted into two, one of which was a bed-room. From this room I saw the husband coming, with his coat in his hand. I arose to meet him. "Ah!" said he, "you are the man who once called and comforted my poor wife! Well, I am that same wicked husband, who so often abused her goodness, and I am glad to see you. I have hoped I should one day see you, that I might tell you that so wicked a wretch has learned to pray! O I have been a great sinner! but my wife has forgiven me, and I pray that God would also!" He wiped his eyes on his white shirt sleeve, and I saw also the tears glistening in the eyes of his wife, unless those in my own deceived me. He spoke with a feeling, that could not but awaken feeling in others. In a conversation of about an hour in length, I learned that it was within the space of a fortnight previous, that he had become the subject of a powerful revival of religion in the village near by. He had exerted himself to oppose its progress, and though his hard heart was a stiff barrier against it, yet even that was subdued by omnipotent power. He was now to all appearance a new creature; and I beheld the man who had so often ill-treated the wife, and the wife who had so often prayed for the husband, and saw them both so happy, that I could not but feel deeply grateful for a religion which produces such a change. We united our hearts together before the throne of mercy, and each parted with mutual regret. As I was coming out of the door, he took me by the hand—"Sir, you live in ———; do you know Mr. H.?" "Yes," "And Mrs. H.?" "Yes." "Well, tell Mrs. H. that the wicked James ———, who used so often to make her so much trouble, and who finally left her because she reproved him for breaking the sabbath. O tell her that this same wicked James ———, now *prays*! Ask her to forgive me for I was very bad, and I pray God to forgive me. O I have often felt hurt at my conscience for leaving that good woman's service, just because she told me how wicked I was in breaking the sabbath! But by God's help, I am now to live differently."

I left the now happy cottage with feelings wholly indescribable; and during a ride of six miles, had a good opportunity for meditating on the inscrutable ways of God. I have not since been that way; but I hear from authentic sources, that the change on the heart of the cottager is real; that he is now very industrious, and at the beginning of cold weather, he had got his little house repaired to make them comfortable during the winter. Indeed, there is as great a change in his outward appearances as in himself; he sends his two little boys to the nearest school, neatly dressed, and they promise yet to make useful and respectable members of society. His wife feels that her prayers are answered beyond her most sanguine hope, and is as happy as need be. Such are the now promising appearances; and it cannot be doubted but in the great day, still greater effects will be seen to have resulted from the power of religion in this cottage.

T. B.

FOURTH BUCOLIC OF VIRGIL.

To the Editor of the Christian Herald.

MR. EDITOR—Although your magazine is chiefly devoted to what has an immediate bearing on religion, yet I presume you would not object to the occasional insertion of short pieces of a rather different description. The relaxations of every student may afford him leisure to produce something that would amuse a fellow-student on a similar occasion. Should you think the following worthy of being read, it is before you.

There are so many interesting circumstances and associations connected with the ancient classics, that we feel as if treading on sacred ground whenever we read them. Add to this, their own intrinsic excellence. They have stood the test of ages, and have so far become the standard of taste among all nations, that for any one to call their excellencies in question is to have his own sanity doubted. They survived the dark ages, and any thing that could shield itself against the bigotry and superstition of those times, must necessarily be valuable.

The merits of *Virgil*, as a writer, are so well known and acknowledged, that any praise I could bestow on him would be only treading a path already worn smooth; I must however observe, for the sake of your younger readers, that the beauties of *Virgil* can never be fully seen in a school room. It is not when murdered and garbled by the tyro that he is any thing more than tolerable. It is at a later period, when our dictionary remains on the shelf, that we see his peculiar elegancies.

Perhaps no part of *Virgil's* writings have attracted more attention from profound critics, than his fourth Bucolic; and perhaps no piece is explained with so little satisfaction to the reader. It certainly contains very many beauties, though often deformed by the introduction of his mythology. It has been supposed by some, and not without reason, that this Eclogue was written to commemorate the advent of the Saviour of the world; though many things seem to favour this idea, yet nothing certain can be proved on this point. I shall at this time briefly mention the reason of this supposition.

1. There was no person, unless it be the Messiah, to whom this song is at all applicable. *Virgil* was never backward to flatter; yet if this piece be applied to any one of his own day, it must have been a man of no very high rank; yet in point of flattery it exceeds any he has given to the emperor's family, or even to *Æneas* himself. If the expression, "*progenies cælo demittitur*," be applied to a man born in the usual way, I conceive it to disagree with his own philosophy. [*Vide lib. 6.—724 et seq.*]

2. There was an universal expectation of the Messiah at the time *Virgil* lived. Nor was this belief confined to Judea. Two very respectable historians, (*Tacitus* and *Suetonius*,) mention expressly, that in their day, there was a common opinion spread throughout the whole eastern world, that a man was soon to arise from Judea, who was to rule the whole world—("*orbem terrarum.*") Now, if such a person

was actually expected by all the nations of the east, I see not why it would be unnatural for Virgil to celebrate the birth of so illustrious a personage, in the manner he has done. Would his

“Magnus ab integro sæclorum nascitur ordo,”

be at all like the expression he would bestow on a common man?

3. The books of the Sybils, at this time, very generally contained predictions of the birth of an extraordinary person about to come from Judea. It is very easy to imagine where they obtained these predictions and expectations, which they so darkly wove into their mysterious books. The Romans, at that period, had frequent intercourse with the Jews, who were subject to the power of the former. Now the Jews had firm persuasions of such an event. Besides, the wise men, or magi, who came to Judea at the birth of Christ, actually came from some other province; nor have we proof that they were Jews any more than Romans.

4. It is very highly probable that Virgil had such intercourse with the Jews, that he not only had this belief in common with others, but had some more definite ideas respecting the reign of the Messiah, as understood by the Jews. (See Isaiah xi. 6.) “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain.” The lines of Virgil can bear no comparison with the above for sublimity and elegance. Yet they have so much resemblance, that one would almost think he had actually seen Isaiah.

“Ipsæ lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.
* * * * *

Occidet et serpens, et fallax herba veneni
Occidet.”

5. We know that the writer invokes the person to whom he addresses his ode, in a manner unknown to the ancients. We need not be told that the Roman nation was sunk in superstition and idolatry, yet it was never their custom to ask, in the form of a solemn prayer, for the forgiveness of sin from their fellow-men. But this person is prayed to forgive sin.

———“si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.”

On the whole, then, there are probabilities favouring the idea that this prince of Latin poets ascribes this song to the Saviour;—if this opinion be correct, how much is it to be lamented that his light on this interesting subject was so dim. If it applies to Christ, it is a poem of very peculiar interest; if it does not, it is still a beautiful fabric, but whose height is beyond the power of man to measure.

D. R.

REVIEW.

THE PESTILENCE A PUNISHMENT FOR PUBLIC SINS. *A Sermon preached in the Middle Dutch Church, November 17th, 1822, after the cessation of the Yellow Fever, which prevailed in New York in 1822. By PASCHAL N. STRONG A. M. one of the collegiate ministers of the Reformed Dutch Church in New-York. Published by request. New-York : H Sage. 1822. pp. 26, 8vo.*

It is not without feelings of mortification and regret, that we notice this performance. We find it difficult to express our own opinion, or that which is generally entertained, concerning it, without indulging a severity of language which it becomes us to avoid. We should blush to say what we think of it, considered as a sermon, actually preached from the pulpit of a Christian church, and should forbear any particular remarks upon it, were not the public impression already as unfavourable as any one could wish it, and did we not hope that what we have to say would not be wholly lost upon the author.

With regard to the leading principle assumed in the sermon, that the late fever was judicially sent as a punishment, we refer to an article in our number for December 7th, 1822. The author has advanced nothing tending to invalidate the view there taken of this subject. We would recommend to him to reconsider this principle. If he is right, doubtless he can show such a parallel between the facts of the two cases referred to, as clearly to justify his reasoning from one to the other. Let him show that mankind are now actually treated by Providence according to the principles, promises and threatenings of the ancient dispensation. If his present opinion is correct, it is of the highest importance to this community and to the world. We may know for certain that this city will be destroyed by judicial visitations of Providence, (if the people are not reformed by the late calamity ;) and it must be the solemn duty of the ministers of religion to denounce upon it all the threatenings contained in Moses ; and to assure the children of God, that instead of having, generally, tribulation in this world, they may expect the temporal blessings covenanted to the ancient saints, and count upon being discriminated from the wicked in this respect.

We commend this subject to the author as demanding the attention of every man who claims to speak in the name of Jehovah, and to be commissioned by him as ancient prophets were, " who spake as they were moved by the Holy Ghost."

The text which our author has chosen for the foundation of his discourse is from Leviticus xxvi. 23, 24. " If ye will not be reformed by me, by these things, but will walk contrary unto me ; then will I also walk contrary unto you, and will punish you yet seven times for your sins."

The author proposes " to consider the *peculiar form*, the *probable causes*, and the *Divine purpose* of our recent calamity, and the *awful danger* to which, as a city, we are subject, if we are ' not reformed by these things.' "

What is advanced under the first of these topics, appears to us to be inconsistent and irrelevant ; and to contain a number of untenable propositions. The author puts this head first, "because it is of no ordinary importance to be distinctly reviewed, and correctly understood, in as much as the *form* of his judgments is, generally speaking, the key, the clew, to open and unravel the *sins* for which the judgment has been sent." We do not perceive, however, that he has made any such use of this head. He *seems* to argue that *pestilence* is more certainly a divine judgment, than war or famine ; and that the sins which procure a judgment so immediately from the hand of God, must be peculiarly flagrant ; and yet he quotes David in proof that a judgment in this form is less to be dreaded than in either of the others, because it is better to fall into the hand of the Lord than into the hand of man.

His description of the calamity itself is, we think, in some particulars, very much exaggerated, and in others not justified by facts. He pronounces it "a pestilence highly contagious, voracious in its thirst for prey, rapid in its work of death, dreadfully malignant,—spreading from person to person, from house to house, from street to street," &c. Again—"It completely depopulated one third of this great and mighty city," &c.

We pass to the *second* general head of the discourse, which is thus introduced : "In endeavouring to enumerate some of the *probable causes* of this judgment, we *make no pretensions to any infallibility of opinion.*" The first cause adduced by him is, "*the public contempt which this city, as such, has affixed to God's sabbath, to God's ministry, to God's ordinances.*" This refers to a well known meeting at the City Hall, in 1821, in which the author says, "the sanctification of the sabbath of God was voted down ; his authority and his ministers were insulted ; and thousands of our citizens did publicly declare, 'We will act as *we please*,' on the day of which God hath said, 'Remember it, to keep it holy.'" Here we challenge the author to prove his facts. We have nothing to say of the measures proposed by the friends of the sabbath at the above meeting ; and we have only to say of the conduct of those who opposed the said measures, that it displayed much misapprehension of them, and malignity against them. But we call upon the author, in view of his disavowal of any pretensions to "*infallibility of opinion*," and his saying, immediately after the passage above quoted respecting the meeting, "Now, brethren, *we have not the least hesitation in pronouncing this to be one of the sins of New-York*, for which she has this season been scourged ; and for her conduct on that occasion she has had a *glorious commentary* in her closed sanctuaries, and her silent sabbaths !—and, instead of celebrating the sabbath of the God of grace, she has had, week after week, and month after month, to keep the sabbath of the God of judgment :—" and that, "so far as concerns the *desolated* portion of our city, it has been *something like the sabbaths that sinners will have in hell !*"—We call upon him to prove what he asserts ; to prove the charge he has brought against "this city, as such ;" to prove that any such vote was taken in the above meeting, as would bear out his as-

sertion that the sanctification of the sabbath was voted down; to prove that "*thousands*," or even hundreds, or one "of our citizens did publicly declare," what he states.

But admitting that the author could justify what he has said of the transactions at the meeting, we desire to know with what truth or propriety they can be charged upon "the city, as such." We appeal, upon this whole subject, to the conscience of the author, as a man, as well as to his sense of responsibility as a preacher, denouncing divine wrath upon the whole community, charging it with the most awful and heaven daring acts of impiety, ever perpetrated upon earth, and finally comparing the sabbaths of the deserted locality to *sabbaths in hell*! If such is the language of truth and soberness, if it is in the spirit of the Gospel, if it speaks forth the meekness and gentleness of Christ, then indeed have we altogether misconceived its import.

We cannot refrain from two or three additional remarks concerning the meeting upon which so much stress is laid. We suppose it is by no means clear, and should deem it highly presumptuous to decide, that the guilt contracted upon that occasion by those who opposed the well intended measures that were brought forward, was greater in the sight of God than that of numberless other acts of the same persons in the course of their lives. We have no scale by which infallibly to weigh their motives, feelings and intentions. We believe that "every sin deserves God's wrath and curse for ever." But whether it is more sinful in the sight of God to violate a *positive* institute, than to hate the author of it, to reject the Gospel, &c., we are not required to say. The least sin unrepented and unforgiven will be fatal to the soul. But we would ask our author how the closing of the churches, in a small district of the city, was any punishment to the persons above alluded to? Does he imagine that any of them belonged to any congregation, or were in the habit of going to any church? If not, what difference did it make to them whether the churches were shut or opened? But suppose some of them occasionally went to a church, is it not notorious that there was still room enough and to spare, in those churches in the city which were not shut up? And we would respectfully ask one farther question in this connexion, viz. Where were the ministers of the closed churches during the continuance of the fever? Did they follow their flocks to the suburbs of the town, and zealously endeavour to improve what they deemed so awful a crisis?

The second cause of the judgment, adduced by the author, is "*the inordinate appetite for gain* which has pervaded almost all classes of the community." He supposes that the judgment punished this iniquity by falling on a locality of business, and imagines that the avaricious desires and projects of the population were blasted by this means. Now, admit this second charge to be true, in all its length and breadth; suppose the avarice and iniquity of the merchants and traders here to be even ten times greater than he imagines it; and the extreme weakness and futility of his argument will not be the less apparent. 1. The business of the city was but partially interrupted, and that only for six or eight weeks. 2. It is by no means clear that as much business was not done in the six months ending with December, as would have been done had no fever or other interruption taken place. 3. But if less has been done, the parties concerned would tell the author, that as much has been done by the

community as would serve the cause of avarice; that what they had to fear was *too much* business being done; that a check was calculated rather to favour than to hinder the ultimate acquisition of gain. We believe it is, in fact, a general opinion, that business has been rather overdone; that too much has been done for the aggregate and ultimate pecuniary interest of those concerned. Yet the author writes thus: "The pestilence was sent upon the theatre of our commercial life: it covered the *business part* of our city: it touched the very heart's core of our commercial wealth. Now, my hearers, if I had no other evidence, this alone would be to my mind *conclusive proof* that something is radically wrong in the *system* of business pervading this city."

The third topic, viz. "that *love of pleasure*, that *spirit of dissipation*, that *general profligacy of morals*, to which our city has been addicted;" and the fourth; viz. "a *spirit of political feeling* at war with the authority of God:" our limits will not permit us to remark on. We pass also the 3rd general head, respecting the "design of God in the punishment;" and on the 4th, viz. that "If we are not reformed by these things, we shall be yet more awfully punished," we would merely observe, that from the author's remarks, he evidently supposes that the dispensations of Providence do now proceed upon the principle of retributive justice.

The following passage we have reserved for more particular consideration. It is taken from that part of the discourse in which the author treats of the sins of the church, and more particularly of that branch of it with which her ministry is connected. After descanting on the decay of zeal for what he denominates the *old fashioned Gospel*, and censuring a propensity to hear the preachers of false doctrine, he proceeds as follows:

"Has there not flowed in upon this city, from the eastern section of our country, a flood of error, which, under the semblance of great benevolence in endeavouring to unite the various classes of Christians, has been gradually undermining the bulwarks of the truth—a new divinity that would supplant the old Gospel—a new system of making Christians, that would supersede the plan of God's regenerating grace—a system of *feeling* which places very little, if any, value upon the *peculiar doctrines* of Christ, and has very little, if any, connexion with *sound, substantial, and well-informed piety*? Have not the advocates of this system established themselves in many parts of the land? Have they not made inroads upon our own church; and is not to be feared, that too many of our people have not guarded as they ought against the poison of their creed, and the seeming liberality of their conduct? Is it not true, that, in some missionary transactions during the past year in this city, there has been manifested by many members of our own 'Reformed' church, a spirit of unwarrantable compromise with this 'disinterested' system of 'benevolence' and 'union,' which, if allowed to gain the ascendancy among us, we may bid farewell to our reformed Zion? Is it not too true, that neither our ministers nor our people have co-operated, as became them, in endeavours to advance the prosperity of the church? Is there not, in consequence of listening to the cant of the day, a disposition in too many, altogether to abandon our independent interests as a separate section of the church of Christ, and join with any denomination that might better subserve their individual views?"—pp. 23, 24

While we do not feel the slightest apprehension that this passage will have the effect apparently intended by it, we cannot help expressing our surprise, that any man in his sober senses could have penned it. It seems to us that a man who could honestly and sincerely advance these senti-

ments, and who upon such an occasion felt it his duty to advance them as disclosing one cause of a judicial and retributive dispensation of Divine Providence, and as a cause of still impending and more tremendous visitations of the same nature; it seems to us that such a man would have spared all insinuations and inuendo, and spoken out plainly. From the professions of the author (pages 7 and 8 of the sermon,) we must conclude that he would advance nothing which he was not perfectly certain was correct, and that no consideration would deter him from stating, in the most unequivocal form, what he felt called upon to affirm. Yet there is an obscurity in some parts of this passage, and an air of insidiousness and surmise, which has a far more injurious and more powerful effect than any plain and positive statement. It would almost seem that the author did not dare to speak out in explicit terms, and tell his hearers who and what he meant; and that he appealed rather to their fears, their imaginations, and their prejudices, than to their knowledge of facts and doctrines; and finally, that he deemed obscurity, insinuation and surmise, the only safe and probable means of producing the required effect. We wish he had spoken in positive and explicit terms. It had been more creditable to him. Truth fears not the light, and those who tell it need no other shield.

We proceed to state what we understand from this passage. 1. It is very evident that the author does not refer to any other denomination than the Presbyterian. His characteristics cannot be applied to any other, and least of all to the Socinian. 2. We are satisfied that his censures are directed against those Christians, comprising, we should think, at least four fifths of all the members of the Presbyterian churches in this city, and a still larger proportion of the members of all the Presbyterian and Congregational churches in the country; of whom, as professors of religion, the most distinguishing characteristic is, that they approve of revivals of religion, and of that system of means, and that kind of preaching, which are divinely sanctioned, and succeeded to this end by the effusion of the Holy Spirit. These Christians profess "benevolence." Their religion subdues their selfishness, and makes them benevolent; and they desire that all those who love our Lord Jesus Christ in sincerity, who love his cause, and whose benevolence prompts them to do something to promote it, should unite their efforts for this purpose. They agree in these things; and they agree in the faith of the essential doctrines and in the fellowship of the Gospel. In this city, many of them, and especially of those who came "from the eastern section of our country," are, ignorantly by some, and abusively by others, denominated Hopkinsians; a name at which ignorance, prejudice, hypocrisy, and ecclesiastical quackery, start and turn pale; but which, among those who have any candour as Christians, or as men, who have some knowledge of facts, and who have no purposes to serve by a reproachful and undefined epithet, has lost its influence. That the author did not aim his charges against those only whom ignorance or prejudice might designate by this epithet is evident. 1. Such have not been exclusively, nor chiefly conspicuous in endeavouring to unite Christians of different sections of the church, especially in the case named by the author, of the missionary transactions in this city during the past year. 2. If he meant such only, it would follow that he meant to reproach by this epithet members of the Reformed Dutch Church, which we are persuaded he would

not venture to do, and which the situation and relations of the writer enable him to say would be deemed not less insulting than unjust. We are bold to say that there is not the slightest foundation in truth for the author's insinuation, that the Reformed Dutch Church has become infected by Hopkinsianism, or by any other error, or system of error, imported from the eastward; unless he chooses to mean by Hopkinsianism the approbation of revivals of religion, and of the means connected with them; and can show that this is poisonous and deadly error, and has been derived from the source which he specifies, and not from the Gospel. 3. But the author includes in his censures "many members" of the Reformed Dutch Church; and we know that very many of them do approve of revivals of religion, and agree with their brethren of other churches in their "benevolence" and other qualities above mentioned. We conclude, therefore, without hesitation, that the author means Christians of this description, the leading characteristic of whom we have given above. Let us see then, in few words, what are some of the charges brought against them; and without quoting again from the passage, the reader will observe that their creed, or system, is described as poisonous, as "undermining the bulwarks of the truth," as "a new system of making Christians that would supersede the plan of God's regenerating grace,—a system of *feeling* which places *very little, if any*, value upon the *peculiar doctrines* of Christ, and has *very little, if any*, connexion with *sound, substantial and well informed piety*."

Now, if such are the deliberate opinions of the author, and he is willing to abide the issue of them, we have only to say "to his own master he standeth, or falleth." If as a professor and preacher of the Christian religion he finds it in his heart to oppose and denounce such efforts towards a union of Christians for benevolent purposes as those which he so pointedly censures, we would only say that, with our views and feelings, we cannot help commiserating the subject of, what appears to us, the height of infatuation and inconsistency. We entreat him to reconsider at least this part of his discourse; and we would say to him and others, who, with the like weapons have opposed and condemned the same description of Christians; "Brethren, ye see how that ye prevail nothing. Take heed therefore to yourselves what ye say as touching these men: for if this counsel or this work be of God, ye cannot overthrow it: refrain from them lest, haply, ye be found to fight against God."

We suppose that there is displayed in the revivals of religion, so frequent in the churches above mentioned, evidence as palpable and as conclusive of the effusion and agency of the Holy Spirit upon the hearts of men, as there was in the days of the apostles; and that, on the part of those who oppose such revivals, there is as much danger now as there then was of committing the unpardonable sin, by ascribing this influence to another agent, and contemning the work of the Holy Ghost.

We have only room to add, that this sermon does not appear to us calculated to promote the reformation of those who heard, or may read it. Besides the defects we have pointed out, there is a strain of cold denunciation, dogmatism and sneer runs through it. There is no appearance of sympathy with a subject so melancholy and awful, or of tenderness towards those against whom the language of terror and vengeance is dealt out. We hope it is no fair sample of the author's sermons, and that it is the fast of an expiring species.

Intelligence.

ENGLAND.—HOME MISSIONS.

At page 177 of this volume, we gave an account of the annual meeting of the London Home Missionary Society, and stated some particulars of the report, and the progress of the institution. The anniversary drew together an immense concourse of people, so that *three* very large rooms were crowded to excess. Upwards of *thirty* ministers and laymen addressed the assemblies, which, together with the interesting details of the report, excited a deep concern for the great number of people who, in that favoured isle, are destitute of the Gospel. The society was established in August, 1819—it has 22 missionaries, 47 Sunday schools, in which 177 teachers are engaged, and has distributed 200,000 tracts. The missionaries labour in 159 villages, among a population of 80,000 souls, out of which they have about 15,000 hearers; and yet there remain, in their respective neighbourhoods, 145 villages, “with an awfully ignorant population of 60,000 souls, where they either cannot gain access, or have not time to” preach. The society has established a mission to the *Gypsies*, and taken measures to ascertain their routes, numbers, habits, &c., and have paid some attention to the ignorant multitudes in the city of London.

We shall present one or two extracts from the report, which show the great need and importance of this institution.

During the last summer the committee established *tent preaching* in Camden town, where multitudes had spent the sabbath in the fields, instead of consecrating it to the worship of God in his temple. The mission was continued sixteen weeks. The hours of worship were in the morning before breakfast, and in the afternoon and evening. Forty-nine sermons were preached during the season, and it is calculated that about 15,000 hearers have been thus favoured with the Gospel, numbers of whom would probably never have heard the word of salvation had not this means been adopted.

“None but those who have taken the trouble to explore the village population, can possibly conceive of their wretched state of ignorance, and of the degree of vice that prevails among them.

“One of the missionaries, on entering on his station, remarks : ‘If numbers greatly increased,—if moral degradation unusually deepened,—if ignorance with insensibility be united,—if wickedness, blended with every vice, and heightened into barbarity of manners, constitute the importance of any station in your combined judgment,—surely the station of your missionary must be important.’”

“Another tells the committee that his station exceeds every thing he ever witnessed for wickedness, for cockfighting, bullbaiting, quarrelling, drunkenness, and lewdness generally prevail. These are a few out of many facts that are to be gathered from the journals of the missionaries.

“A correspondent (not a missionary,) also writes : ‘I have travelled over the greatest part of Worcestershire, my native place, and here I beg leave to attempt a description of the very deplorable state of the people in that dark county, which puts me to my wit’s end to

give any thing like a resemblance of the depravity of its thoughtless inhabitants. I will only touch upon the manner in which the sabbath is profaned. I have been fifteen years in the army, but these people far exceed those in the service for ignorance and wickedness.

“ ‘I have observed two or three hundred men, women, and children, assembled on a common to witness men fighting on a sabbath morning, when divine service ought to have been attended to ; and this had been previously proclaimed through the parishes, and yet so far from opposing it, the farmers came several miles to bet wagers on each party. It is common for one parish to play against another at football, on the sabbath afternoon, and also at hurling, in a field joining the same field in which the church stands, even while a few old people are in the church, which is only about an hour once a week, and at some places once a fortnight. In other places they play at fives, some at balls, with sticks, on the greens ; others go to the rivers with lines and nets for fishing, and numbers of girls and boys assemble in large rooms and barns to play ; some are working in their gardens ; others drawing vessels up the river Severn to Stourport and Bewdley ; and many are going to shops, and even to the city, buying and selling provisions. clothes,’ &c.”

On a former occasion,* we noticed the correspondence which was opened by the treasurer of this society, with some friends of domestic missions in this city, one of whom communicated to him a brief history of American domestic missions, from the year 1788 to the close of 1821 : a part of which is incorporated in their third annual report. The following letter, lately received by the individual alluded to, exhibits the lively interest our British friends take in the success of the Gospel in this country, and the warm attachment they feel for their brethren here, who are united with them in building up the waste places.

From Thomas Thompson, Esq. Treasurer of the (London) Home Missionary Society.

Home Missionary Rooms, London, July, 1822.

DEAR SIR—I wish you had been present to have observed the sacred pleasure and unmingled joy which so generally appeared when, at the last Anniversary of the Home Missionary Society, that portion of the Report which contains your last favour was presented to our then crowded assemblies. I can indeed assure you, that the communication gladdened the hearts of my brother labourers in this delightful work ; and the anticipations they then formed, of the early attainment of your holy intentions, are now pleasingly realized, by the arrival of the address of the directors of the *United Domestic Missionary Society*.†

The committee of the Home Missionary Society have specially charged me to forward you copies of our last annual report, papers, &c., and to renew the expressions of their cordial esteem, and of the satisfaction it will afford them to continue a correspondence so full of promise, so animating to our best hopes ; and that by these mutual labours, hosts of Christian warriors shall shortly go forth to occupy

* See Letters to the Editor, pp. 472, 485, of volume VIII.

† See page 82 of this volume.

every fortress of the common foe, and when neither city, nor village, nor hamlet, nor cottage, in either hemisphere, shall remain unsubdued by Him whose *right* it is to reign.

Most cordially do we congratulate you on the spirit in which you have entered on the work. You may well proceed in the full confidence of Divine direction and assistance—the purposes of heaven, prophecies unfulfilled, the openings of Providence, the zeal which has been manifested, the prayers which have been offered, and our own unexampled success, each assure you a most triumphant progress. Yes, and we will march together with you in all the might of a holy resolve; and, undeterred by difficulties, we will keep the honour of our Redeemer in view, as the polar star of our actions.—This shall guide us on our way, shall realize our hopes, and ensure us victory. Then the hallelujahs of our peasantry in the valleys and plains of Britain, becoming united with the immense and thickly peopled regions of North and South America, shall ascend to our common Lord, as the reward of his sufferings; and then shall *we* see indeed “of the travail of his soul.”

Be ours, then, this holy ambition, that neither in Britain, nor in America, shall the strong man armed keep longer his goods in peace—let our children behold in us an unextinguishable thirst for moral and spiritual conquests—a heavenly earnestness to rescue the perishing, and conduct them to HIM who alone can save. O let them have to say respecting their fathers, “they sought not their own, they went up in the length and breadth of the land, considering every portion of inhabited territory tributary to Him they loved; that thus they were enabled to finish their personal preparation for the employments and enjoyments of the heaven to which they are gone, and in the sunshine of the same rays, in the society of the same Saviour, and in humble imitation of his bright example, it shall be our aim to walk.”

Now is the season for labour. Empires are reposing after those horrid scenes which so long agitated our world. Educational, Sabbath School, and Bible Societies have created a thirst for knowledge, and the general march of mind. The entreaties of millions, unsupplied with the Gospel of Jesus Christ, urge us to seize the ploughshare of truth, and with unwearied diligence prepare the universe for the long wished for day, when Divine influences having accompanied Christian exertions “all shall know the Lord.”

Home Missions are admirably adapted to facilitate this important end—consistency requires that every labourer therein should be a missionary at home—every convert becomes the centre of a circle whence the rays of celestial light diverge—and where, from his closet and the family altar, the ascending prayer is heard, “Lord send out labourers into the great harvest.” Thus heaven is taken by the holy violence of prayer, and blessings renewed and multiplied descend into the neighbourhood and country all around.

Much remains to be done—many opportunities have been lost, and lost for ever.—Great indeed are the numbers of those, who, from our cities and villages, have already entered the infernal regions; let us

henceforth feel and act as under the impulse of the soul's unspeakable value, and of obligations that can never be repaid, as expectants of a blissful immortality, let us aim to people that heavenly world with the inhabitants of every city, and tribe, and people, and tongue; and with them may we at last exclaim—worthy, for ever worthy is the Lamb to receive ascriptions of honour, and praise, and blessing. With the most ardent expressions of regard to the directors of the United Domestic Missionary Society,

I am, for myself and the committee of the H. M. S.

My dear Sir,

Yours in esteem and love.

P. S. It would be a most pleasing circumstance if the ministers connected with the U. D. M. S. could so arrange their *monthly* prayer meeting for the spread of the Gospel at home, as to have it on the same evening on which our meetings are held for a similar purpose. The Christians of both hemispheres meeting for mutual supplication at [nearly] the same time, would be a source of pleasure to us, and a delightful sight to our brethren in the skies.* T. T.

From another letter, from the same to the same, of a subsequent date, we extract the following.

Every day brings us fresh encouragement to devote ourselves more earnestly, humbly, and prayerfully to a work which, while the great Head of the Church is abundantly blessing, may nevertheless be regarded but as in its infancy. Our populous cities are in the possession of the common foe. The ministers of the Gospel, generally, are labouring indefatigably in their respective spheres, but owing to local circumstances and impediments, the great mass of our population are sitting in darkness, and have *no light*. Blessed be our God, a *Home Missionary* spirit seems to have seized the members of our churches; be it ours to give it a wise direction. We are striving to excite the zealous, and prudent, and humble of our London churches to the work of its evangelization, and to do something that will deserve to be held up by way of example to other cities. If we succeed it will have a delightful reaction in favour of the Home Missionary Society, and will secure it friends and assistance well calculated to secure us an early and triumphant entrance into every unenlightened village and hamlet in the British Isle.

I shall not fail to inform you of our progress; and shall be *very* thankful for any hint, information and encouragement in your power to communicate.

By desire of the H. M. S. I am now going to Farnham, where we hope to meet with several thousand *hoppers*, (persons employed in picking hops,) and on Lord's day next, my companion will point them to Him who is able and willing to save.

* No monthly prayer meetings have yet been held for this object.—The meetings of the L. H. M. S. are held on the *third Monday* in every month, when some interesting extracts are read from the journals of the missionaries. *Editor.*

UNITED STATES.—GREAT OSAGE MISSION.

THE United States' government having repealed the laws regulating the Indian trade, great fears are entertained for the prosperity of our numerous missions among the Indians. Not that we can doubt for a moment of ultimate and triumphant success, having the sure word of prophecy as the foundation of our hopes and expectations, but the repealing of these wholesome regulations re-opens the door for unprincipled men to impose upon the poor Indians, supply them with rum, and render them a thousand times worse, and more inaccessible to Christian efforts, than they would be in their native state.

At page 398 et seq. will be found a summary of the journal of this mission to the close of May last, and some general information respecting their progress to the close of July. The journal for June and July, and letters from the Rev. Mr. Pixley, Mr. Sprague, and Miss Woolley, published in the *Missionary Register*, furnish some further intelligence (to the 23d of September,) generally of an encouraging character.

Respecting the Osage language, a knowledge of which the Rev. Messrs. Pixley and Montgomery are endeavouring to acquire, the former remarks :

“ Whether the language be exuberant and prolific, or the contrary, is a question on which I should not yet dare to hazard a decided opinion. But this I would not hesitate to say, that it is undoubtedly capable of communicating all religious knowledge and instruction ; and sometimes I think may be seen in it all the fire of poetic effusion. If my life is spared, I hope, by the blessing of God, eventually to practise in both of these to advance the great and good cause to which we are set apart.”

Four of the native children have been taken from the school, leaving but nine—

“ Two of them, (says Miss W.,) a brother and sister, aged the one ten and the other eleven years, were taken away about two o'clock ; and the third, a girl of twelve years, was called for about sunset, and, amidst a flood of tears, was constrained to go. The next morning she begged her mother to return to the station and purchase the book she had been studying—adding, that she ‘ wished still to read, although she was not permitted to continue at school.’ A book was accordingly presented to her, and to each of the other children.”

At the quarterly examination, on the 20th of September, the children had made considerable improvement in reading, writing and sewing. Miss Woolley adds :

“ I must mention Rebecca Williams in particular, for the encouragement of those who contribute annually for her support. She can sew neat enough to work on cambric ; and has assisted considerably in making articles for the family. She has had an attack of fever for several weeks ; but is now so far restored as to be able again to attend school. Mary Ludlow can also sew very neat for a child of four years of age. Sarah Cochran has been taken from school, but we hope soon to have another to bear the same name.”

Several of the Little Osages visited the mission on the 15th of June, and among them a very aged chief. In reply to an inquiry respecting his age, he replied :

“ He was as old as the rainbow which bowed over and stuck into the ground at both ends. On being asked who created him, he said he supposed that it was the White People’s God who made him, but he had lived so long he thought he was almost or quite as great as God. When told that his ideas on the subject were very incorrect, and that God was greater than all the Osages and all created objects, he gravely acknowledged that he might be mistaken about the business.”

On Monday, the 3d of June, Mr. Newton and Mrs. Seely were united in the marriage covenant. Preparations had been made for the erection of a log school-house, 27 feet in length by 20 in breadth, and a story and a half high. Separate apartments had also been prepared for each of the single sisters, and a log barn had been erected. Nearly all the family have been sick with the fever and ague, but at the last dates they enjoyed a comfortable share of health. The Indians had been considerably alarmed by the rumour that the Delawares and Shawnees were coming to attack them; and they sent a Delaware Indian, who had resided among them, with proposals for peace. The Osages had a skirmish with the Iaways, and killed five men—lost two of their own, and two men wounded. “The Indians (says the journal) in this region might easily, we have no doubt, be persuaded to remain at peace, were there a government agent residing among them, in whom they could have confidence, and who could feel interested in their welfare.” A number of the Indians had come to the station for employment, and were set to work in the corn-fields, &c. They are generally ashamed of agricultural employments, but there is reason to hope they will be led to see the utility of labouring to provide for themselves the necessities of life, and also the bread that endureth. The monthly concert, and other prayer and conference meetings, and public worship, had been regularly attended by the mission family and the people employed, but no opportunities presented for preaching the Gospel to the Indians, for the want of a suitable interpreter.

For the Christian Herald.

REVIVAL OF RELIGION.

DICKINSON COLLEGE, CARLISLE.

IN the midst of mercies and of judgments, how delightful is the assurance that the people of these United States are not forgotten before the Lord. He has been mindful of his covenant.

If pestilence, wasting sicknesses, and death, have visited many parts of our country, to humble, to solemnize, and to awaken us, yet God has been pleased, in many places, also to vouchsafe the healthful influence of his grace; sanctifying the dispensations of His providence for the salvation of precious and immortal souls. Revivals of religion, commonly so called, are blessings almost peculiar to this country; and for which every heart, that breathes adoration to God, and benevolence to man, is bound to be grateful to the Author of life, the giver of every good and perfect gift. We are often forcibly reminded of the prophet’s declaration in past ages, “in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.”

In many instances the Lord hath mercifully sent the showers of his grace on our seminaries of learning, consecrating by his Holy Spirit the tender affections of youth to the love and service of the Divine Redeemer of their souls. Dickinson

son College, lately resuscitated at Carlisle, has been favoured with a revival of religion, as well as a part of the Rev. Mr. Duffield's congregation in that borough.

In the months of September and October last, some dispensations of providence in the surrounding country, were of a nature calculated to awaken reflection. The preaching of the pastor was faithful; his attention to pastoral duties diligent; and his prayers for a revival of religion ardent and persevering. The communion season, in the early part of November, was unusually solemn, and some of the young men in college were seriously impressed. One or two of them applied for Christian instruction. On the 16th of November took place the death of Mr. James Hall Mason, a young gentleman who had graduated in June last, and had for two months taught the grammar school with much approbation. He was the fourth son of the Rev. Dr. Mason, president of the college, and a youth so pious, amiable, and exemplary, as to have commanded, in an uncommon degree, the affections of his youthful companions, and the sincere esteem of a respectable community. It was remarked, that no decease, within recollection, had produced so powerful an effect on the public feeling. The young men in college, by whom he was greatly beloved, were penetrated with grief at the sudden decease of their youthful friend, and some of them, on that very day, were roused to a sense of their own danger, and to call on the name of the Lord that they might be saved. The funeral was numerously attended on the following day, and the address at the grave, delivered by the Rev. Mr. M'Cartee of New-York, proved pungent and powerful, so that the whole assembly were bathed in tears. In the college there were, from the beginning of the present session, ten youthful professors of religion, of decided piety. From them, accounts reached Mr. Duffield, two days after the funeral, that there were eight of the students deeply exercised about the state of their souls; the number soon increased to fourteen. The eight that were originally impressed, had some bosom friends in college, who felt alarmed at the rashness (as they deemed it) of the young converts; fearing it was only a temporary excitement which would wear off, and leave them with the reproach of being hypocrites or backsliders. Frequent interviews, however, assured the friends of the young inquirers, that the work of grace in their hearts was genuine; and their conviction and sincerity likely to ensure a consistent and persevering profession of religion.

This produced a most happy effect; the doubting advisers became themselves also earnest inquirers; and, blessed be God, were enabled to lay down the wisdom of this world at the foot of the Cross, and with their affectionate friends, to desire the sincere milk of the word, that they might grow thereby. Some of them passed through deep exercises of mind, of fasting, and agonizing prayer, before they received that hope that maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. They immediately formed themselves into a society for prayer, and met weekly at the hour when the new enquirers, and those of the students who came for the first time, were to meet in private with the Rev. Mr. Duffield for religious instruction and direction. In the college rooms, where the occupants were of the number thus awakened and comforted, morning and evening worship was attended to in the manner usually followed in family worship. The peace and joy which filled the minds of those dear young men, led them forth as zealous missionaries to plead with their fellow-students yet careless, to seek after God; and to persevere in seeking until they found him. The first arrow which seemed to fasten in their youthful minds was the fear of death: "were I called by rapid fever, as James Mason was, to pass into eternity, have I a solid hope for my immortal spirit that all would be well in that interminable home of the soul?"

Aware of their past neglect, of the value of the soul, of the possibility of sudden death, of their absolute dependence for temporal life, from hour to hour, on that God whom they were daily provoking by their sins, they perceived the necessity of immediate attention to this, of all others, the most important object, and betook themselves to prayer, reading of the word of God, and anxious inquiries of their spiritual guides, "What they should do to be saved?" It is worthy of observation also, that as each of them found peace, it was generally given by the powerful application of some comforting promise in the sacred text to the heart and conscience (we have reason to trust) by the spirit of God. It was a work truly delightful to behold sometimes two, at other times four new students coming forward as humble and anxious inquirers after the way of salvation.

The number of the awakened soon increased to twenty-six; and now there are probably thirty-five, of whom good hopes are entertained for thirty, as being truly regenerated by the Holy Spirit, and united by a living faith to that dear Redeemer who is the living vine, able to nourish all the living branches to eternal life.

This number, added to the ten originally pious, form a happy proportion of the whole number of students, in Dickinson College which does not exceed seventy-seven. Nor is the mere profession of religion the only fruit of this revival. The awakened students display in their whole conduct the lovely deportment of the disciples of the blessed Saviour, and a noisy college is now transformed into the peaceable order of a regular family!

An opposition was at first manifested by some of the students, and a regular organization threatened to counteract the religious exertions of the new converts. One or two of those fell off from the ranks of opposition, and became themselves warmly engaged on the side of truth. A seasonable and powerful address from the Rev. Doctor Mason, put an end to all show of opposition; and the attendance of the students on many religious exercises of a public nature became almost general.

This special attention to spiritual things was not confined to the college, but was found to prevail in a proportion of Mr. Duffield's congregation. He appointed an inquiring meeting on Monday evening the 25th of November, when there were present about sixty persons from the college and congregation.

At this meeting, one of the ministers found himself seated between a hoary headed man of seventy years, and a boy, of ten, a Sunday Scholar, whose softened heart bore testimony to the work of grace.

Turning from the youthful disciple, the minister thus addressed the aged inquirer, are you come to teach, or to learn? Surely thou art not come here to learn of me. Oh yes, was the reply; though old in years, I am but a babe in the spiritual life.

A lad of fourteen, who had been able to give a touching and satisfactory account of his passing from darkness into light, and of his resolution to serve the Lord in the strength of his grace; was asked if he had any difficulties? With a solemn air, and after a pause, he said, "the suggestions of Satan trouble me; if I pursue the course I have now entered upon, I shall forfeit the pleasures of this world, and his suggestions trouble me at times."

During a visit of nearly a fortnight, the Rev. Mr. McCarree was actively engaged in forwarding the good work; and his ardent preaching evidently accompanied by a divine blessing.

Mr. Duffield has the happiness to find in the Rev. Professor McClelland, a diligent, evangelical, and able coadjutor. The Rev. Mr. Ebaugh of the German Church gives all the kind and cordial assistance that the cares of his own congregation will permit.

On Saturday, evening the 30th November, Mr. Duffield held a meeting of his church members, in which they mutually engaged, as in the sight of God, to be more alive to the spiritual interests of themselves and others; and to do all in their power by prayer and exertion to forward the good work now going on; and to avoid whatever might prejudice sinners against the religion of Christ. At the next inquiring meeting on the 2nd December, there were about seventy present, and lately there have been 85, at a time when it was known that about 15 or 16 who had obtained a hope were absent.

May a gracious God continue to vouchsafe the influences of his Holy Spirit, until many more shall be added to the Church of such as shall be saved. The statement of facts given above is no doubt correct, and may be acceptable to many readers. It is impossible, however, to impart the spirit, the life, the mourning, and the joy alternately in exercise, where a revival of religion extensively prevails. Christians of experience appear to have their graces rekindled anew; new-born Christians are lost in admiration at the view imparted by faith of the glory of God, the love of Jesus and the sanctifying influence of the Holy Spirit.

Parents rejoice over their children; brothers embrace in spiritual joy; the word is preached with power, and received in love; gracious affections flow out, and the weeping, yet rejoicing, assembly gives an animating hope that God is near.

B

New-York, 30th December, 1822.

Obituary.

THE LATE REV. JOHN OWEN.

IN No. 213 we announced the lamented death of the Rev. John Owen, M. A. formerly Fellow of Corpus Christi College, Cambridge; Rector of Paglesham, Essex; Minister of Park Chapel, Chelsea; and one of the Secretaries of the British and Foreign Bible Society. He died on Thursday, September 26, when he had just completed his 57th year. Mr. O. has fallen a sacrifice to the incessant exertion and anxiety with which he discharged the important duties of his arduous situation, and which had in two former instances brought him down to the very borders of the grave.

The funeral took place at Fulham, on Thursday, October 3. The funeral service was read by the Rev. Mr. Dealtry with the most impressive solemnity, and produced a deep effect. The inhabitants of Fulham evinced their high respect for their fellow-townsmen and former lecturer, by voluntarily closing their shops and houses, and crowding around his grave.

At a Meeting of the Committee of the British and Foreign Bible Society, September 30, 1822; the Right Hon. Lord Teignmouth, President, in the chair;

The President stated, that he had now to discharge the melancholy duty of reporting to the committee the death of the Secretary, the Rev. John Owen, which took place on Thursday the 26th September, at Ramsgate.

In advertg to the afflicting dispensation which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

As no one was more deeply impressed with a sense of the great importance of the institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the institution or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence;

in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has how so amply confirmed.

But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterized by that suavity of disposition, which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings, a harmonious feeling of mutual regard among all who had the privilege of attending them.

In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

On his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the institution, of which he was the representative; and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its Continental associates; and that his advice and experience were eminently useful in forming arrangements for the establishments of new Societies, or for rendering those already existing more active and efficient.

The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate; to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that indisposition which has so fatally terminated.

The Committee, fully persuaded that all the members of the institution will most cordially sympathize with them, on an event so peculiarly calculated to affect their feelings, resolved that this brief memorial of the merits and services of their late Secretary be published in the Monthly Extracts of Correspondence.

On Sunday morning, October 13, a funeral sermon was preached at Park Chapel, Chelsea, the place of Mr. Owen's later ministerial labours, by the Rev. W. Dealtry, Rector of Chapham, from Rev. xiv. 13: "*And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*"

From a sketch of this sermon, published in the London Guardian, we make the following extracts:

"We are told, that 'those who turn many to righteousness shall shine as the stars, for ever and ever.' But among the numerous followers of Christ in these latter days, few indeed had been engaged in works more important, or had brought to their labour talents more extraordinary, than our departed brother.

"Mr. D. then proceeded to advert more particularly to the character of his deceased friend. Their earliest acquaintance commenced at Cambridge. At that place he had frequent opportunities of hearing him, was forcibly struck with the indications of talent he then displayed, and anticipated his early arrival at the first rank among his brethren.

"But called to other scenes, and to another line of duty, he has been for the last eighteen years the servant, or rather the property of the public—a living epistle, known and read of all men.

"Scarcely any other imaginable post could have so completely called forth the powers of his extraordinary mind. Imagination the most fruitful, and yet the most under control—eloquence, free, forcible, and convincing—judgment the most exact and admirable—diligence, which exhausted his frame itself—resolution, rising above difficulty and opposition the most continual and overwhelming.

"Who can estimate the amount of his services? of those meditations by night—of those discussions by day—of that voluminous correspondence—of his almost unintermitted travels in England and on the Continent?

"And what were his motives for all these singular exertions? Worldly inducements he could have none. By the very act of becoming gratuitous Secretary to the Bible Society, he seemed to have renounced all such. By this one engagement, he was necessarily and totally withdrawn from all the pursuits of ambition and interest, even in the subdued degree which only is allowable to a Christian. And, finally, his frame itself fell a sacrifice to his labour, and he sunk absolutely and completely worn out in the service. But did he ever lament these sacrifices? Did he, on the retrospect, begin to consider that a more moderate, a less devoted kind of service might have sufficed? No. On a loose slip of paper, there had been found the following reflection, penned during his last illness; '*How sweet to have toiled in this work! and if compelled to withdraw from labours more abundant—*' the sentence was left unfinished; and, in a later hand, was added, '*I have done;*' added, no doubt, at a subsequent period, when he began to feel a conviction that his toils were closed, and that his rest was at hand.

"His peculiar excellencies in the discharge of his official duties were next adverted to. He was a man of a large and liberal spirit; and although firmly attached to our venerable Church, and determined to give up no principle of faith or practice, yet he loved far better to dwell on those things in which men could agree, than on those in which they differ. His remarkable judgment and masterly conduct in certain painful instances of opposition was not to be forgotten. 'I have witnessed with admiration,' said a friend, 'his demeanour when provoked, I should rather say, when he bore with imperturbable good

humour, attacks of the most gross description ; and declined to draw from his quiver the arrows which he so well knew how to launch. Respecting all such instances, I may truly say, that a harsh and unbecoming expression from him I never heard. His temper, indeed, seemed to be precisely that expressed in the petition of our excellent Liturgy : 'That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.'

"His kindness, affability, and frankness, were eminently calculated to gain the hearts of all that approached him. A proof of this was lately given ; for a report of his death had by some means reached the Continent, some time before that event occurred, and there arrived from various parts of Europe, in which he had only been a passing visiter, letters expressing the deepest emotions of sorrow and regret. Indeed, the marks of Christian regard and affection which he received during his latter years must have been very grateful to his feelings. But his greatest earthly reward, the 'crown of his rejoicing,' was the extraordinary success with which his labours had been blessed, and the vast efforts which were going forward for the enlightening of the world.

"Nor let it be said that in connecting *his* name so intimately with the great cause, any thing was detracted from the merits of his coadjutors—of his brethren in the labour and in the reward. None would less fear this than those valuable individuals themselves. None would be more anxious to do honour to their departed friend and brother ; nor, if it should be asked, 'Where are his works ?' would any be more ready to answer, 'Where are they not ?' The mighty influence to which, under the blessing of God, he became one of the first contributors, has now expanded itself and operated to the enlightening of millions : hosts of whom shall own the benefit, and unite in affectionate remembrance of his venerated name.

"The preacher next adverted to the *personal religion* of his departed friend. It was surely of importance to keep in mind the possibility, that, in seeking the salvation of others, we might forget our own.

"The character of Mr. Owen was distinguished by a most remarkable degree of trust and reliance on the divine aid and direction. With deep seriousness of mind, and with a childlike simplicity, he had gone on with the reflection frequently in the mouth, 'If God be for us, who can be against us ?' and in this faith and confidence he had staked upon the cause, his ease, his prospects, his life itself.

"A friend, whose knowledge of him was most intimate, had remarked the instantaneous solemnity with which he received the introduction of religious topics ; and that, however unconstrained he might appear on other questions, on serious subjects he was always serious. The tedious illness of 1818, produced in him increasing gravity. The command, 'Work while it is called to-day ; the night cometh in which no man can work ;' was constantly on his lips.

"Following him into his closet, and viewing him in retirement, the preacher read a memorandum which a few years back he had kept for some time suspended in his study. It was on 'the Fear of Man,'

and contained, 'promises for my own comfort and support under this temptation.'—'Though I am sometimes afraid, yet put I my trust in thee.'—'In the multitude of the sorrows which I had in my heart, thy comforts refreshed my soul.'—'O for faith in the divine promises, and for the faculty of applying them to my own necessities!' Another time he had made the following memorandum: 'A view of the trials and difficulties with which — has been visited, threw me upon my knees in thanks for the kind proportion in which my own have been assigned me.' Again: 'Humbled myself before God many times this day. Was astonished to find what corruption was struggling in my heart. Was betrayed into hastiness of temper yesterday evening.' These passages had been written nearly twenty years since.

"During his latter illness, the family read to him the Book of Job, with Mr. Scott's commentary on it. He made many personal applications to his own case, as it proceeded. On the Sunday before his last seizure, he inquired the name of a book which lay on the table before him. His daughter told him that it was a volume of Hooker's works, and inquired whether she should read them to him. He remarked, 'Ah! he was a good man.' And without answering her question, immediately began to repeat the beautiful reflections of that admirable character in his last hour: 'I have lived to see that this world is made up of perturbations, and have long been preparing to leave it; and gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me! For I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it. Let not mine, O Lord, but but let thy will be done.'

"In contemplating a man of piety so scriptural, and endowed with talents of variety and power so rarely to be found, we might have been led to expect that he would long be spared to fill the post of duty for which he was so eminently fitted: or at least we should have looked with unusual expectation to his dying testimony. But it was not so permitted; his powerful mind seemed to sink under the same cause which exhausted his physical powers. Though, indeed, if ever his mind could be awakened, it was when the chord of religion was struck.

"And shall we be silent as men without hope, for those who sleep in Jesus? No: 'I heard a voice from heaven, saying, Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them.' It rather becomes us to be thankful for our beloved brother, that his anxieties, toils, and labours, are now ended, and that he has entered into the 'rest which remaineth for the people of God.'

"Think you that he now repents of his zeal—that he now wishes he had been less earnest, less devoted in the great cause in which he labour-

ed ? Now that his labours and his works do follow him, can he repent of their number ? If it were possible for us fully to understand the bliss to which he has attained, how earnest should we be to follow the road he travelled, and to imitate his bright example—to be partakers here of his works, and hereafter, through his Saviour's merits, of the rest which he now enjoys, and the exceeding great reward which is laid up for them, who through faith and patience inherit the promises."

CIVIL RETROSPECT.

FOREIGN.

Europe.—No changes have taken place in the state of affairs in Europe since our last retrospect. It is rumoured, however, that the congress of kings at Verona has broken up ; but no cause or result of this event is stated : the intelligence, however, is not sufficiently authenticated to command our belief.

Some of the subjects which probably came up for discussion before this assembly were such as may excite all the irritability of the parties, particularly the subject of interference with the affairs of Spain, and with the controversy between Russia and Turkey. Particularly will the question of interference with the affairs of Spain do this. The situation of this country, with respect to the rest of Europe, is such—so secluded and divided from the body of Europe, and the character of its population so little adapted to spreading the principles which influence it at home, that no danger to any part of Europe can be pretended from its condition. To interfere here will, therefore, be merely on the principle that existing despotisms shall have a right of conspiring to repress every attempt at emancipation from the abuses of bad government. The admission of such a precedent would be fatal to all the hopes of the more free countries, and absolutely revolting to all but the mere tools of despotism ; and to attempt to establish it, will rouse all the bitter feelings of the more free states. England will hardly be brought to suffer the experiment to be tried. France, although feeling an instinctive desire for war, will scarcely dare to awaken the dormant hatred against the abuses of government to which its revolution gave rise. Of the manner in which the German states will be affected by an attempt of this kind, we know not : but those countries which were the cradles of freedom in the early ages of Europe, and in most of which the form of a limited government has been recently established, will not, we hope, be so false to their best interests as to join in so detestable a design. In the mean-time, Spain itself, aware of the possibility of such an attempt, jealous of the designs of France, and attacked by the disaffected among its own subjects, is endeavouring to prepare for any emergency. The constitutional party continues to grow strong, and will probably gain strength even from the attacks of the army of the faith ; as these will tend to enforce the necessity of forgetting minor differences, and of combining all their influence and power in supporting

the right of the people to enjoy the freedom which they have acquired.

Russia and Turkey are still quiet, and resting in a portentous calm which is pregnant with hopes and fears to the rest of Europe. The Greeks continue their war with spirit and union, and have succeeded in acquiring superiority at sea and expelling the Turks from the Morea. The prospect of their eventual success is certainly not obscured, but, on the whole, more promising.

South America.—Much important news from South America has been received during the last two months. The empire of Mexico, if we believe common reports, is not very quiet, nor well governed by the emperor, even with the aid of his pope. The Spanish fortress near Vera Cruz still adheres to the old government, and enjoys a state of independence, of actual peace and nominal warfare, which is sufficient to prove the little energy of the emperor, and to allow of the most unjust exactions upon the commerce to his dominions.

The northern provinces of the Colombian republic have been disquieted by a predatory enterprise of the Spanish general Morales. This officer, shut up with his troops in Porto Cabello by the Colombian forces, but enjoying a naval superiority, was able to choose his point of attack in secret, and his first enterprise was an attack on Maracaybo, which he took, and threatened all the surrounding country. The army of the republic, however, was soon marched upon him, and an action took place which ensued in his defeat, and the evacuation of Maracaybo: the Colombian republic has, in the mean-time, acquired the superiority at sea, and there is now a probability that they may wholly expel the Spaniards from their country. We hope they may succeed in it. At present, the possession of Porto Cabello by the Spaniards, and the presence of their naval force, of an insignificant magnitude, has the effect, by pretended blockades and unjust captures, to make the commerce with these states perilous, while, at the same time, no repossession of the country can be hoped for by the Spaniards.

Brazil has declared itself independent, under the regency of one of the royal family of Portugal. We rejoice in the event, being satisfied that to cut off a dependence upon Europe is the first step, and a necessary step, to any melioration of the condition of South America. The attempt to give the colonies a representation in the Cortes of the mother country was tried by Portugal, and deputies attended the formation of the Portuguese constitution at Lisbon: but the interest of the mother country was pursued in this instrument so entirely, and so much to the prejudice of Brazil, that the deputies from the colony refused to sign it, made their escape from Portugal, and immediately protested, in the name of their countrymen, against so unequal a constitution.

The more southern American states are in a very unsettled, unquiet condition, but no particulars of interest are known.

The western coast of South America is now wholly independent: Chili under its former revolutionary government, and Peru, it is said,

under a counter revolution, headed by the Spanish viceroy, who had declared himself independent of Spain.

On the whole, while the South American countries present the most unsettled aspect, and many years of the same unhappy condition must, to all appearance, be their lot, yet the separation from Europe, and the government by their own countrymen, are events which must advance them at last to a better state of manners, laws, commerce, learning and religion than they have ever yet enjoyed.

DOMESTIC.

The session of Congress took place at the usual period, and was opened with a message from the President, filled with the most encouraging views of the situation of the country. The revenue from commerce, it appears, will be sufficient to answer the purposes of government. Our relations with all foreign powers continue the most peaceful, and domestic industry meets with a cheering and encouraging remuneration. What nation can be bound to stronger, deeper gratitude to God than this? Is it as distinguished by its gratitude as its blessings? These are questions to which we should all, both rulers and people, give earnest heed, and endeavour, so far as in us lies, to have answered as they ought to be.

Among the first acts of Congress was a law authorizing an additional naval force, particularly calculated for the destruction of the pirates on the island of Cuba. The death of lieut. Allen, who was killed in a very gallant and successful endeavour to capture a piratical force, raised a general indignation and feeling throughout the country, to which Congress immediately responded: and with unusual despatch, and entire unanimity, the law in question was made. It has, so far, been carried into execution with corresponding energy. A fleet has been purchased, and is nearly ready for service, from which the most important results are anticipated. While we rejoice in all this, we cannot forbear the remark, that most of these pirates have been seamen in European and American ships; that they have never had those endeavours made for their instruction in the doctrines and precepts of religion which was necessary either for their own welfare, or the interests of commerce, and that we are now obliged to put down by the sword that which we might have prevented with the Gospel. Is it not a serious call upon all who see the devastations of these pirates, and the blood which must be shed to stop them, to bestir themselves in affording to all seamen the ministrations of the religion of the Gospel, to contemplate the remote preventive, as well as the immediate evil and remedy; to throw some of that treasure, which must be earned by the sweat, and defended by the blood, of seamen, into the treasury of the Gospel; and to make some active exertions for advancing the moral and religious improvement of these servants and protectors of commerce.

December 31, 1822.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalm.*

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

(Concluded from page 479.)

A Sea Missionary, in the course of Divine Providence has been raised up, and the Society has had the happiness of presenting to the world a circumstance equally *novel and interesting*. The Rev. Messrs. Smith and Brown, both of them formerly of His Majesty's Navy, have been, and still are, labouring among seamen in connexion with the Society, but their several situations would not admit of their devoting their whole time to this object.

In Captain Angas the society has been honoured with a suitable instrument whose whole soul is devoted to the work, who is admirably fitted for it, and whose circumstances allow him to surrender himself up to this office, and travel by land and by sea to perform its various duties without expense to the society. This is certainly a most wonderful proof of the Divine care and concern for seamen; Captain Angas had been some years preparing for this work before there was any seamen's society existing. His travels from London to Whitehaven, through the various sea ports in the North of England, and his success in forming societies in all of them, have been fully detailed in the *Seaman's Magazine*. He has succeeded also in bringing forward ministers of all denominations to form one grand bond of union, and has left them in the amiable spirit of peace, and love, and harmony, which Christ enjoined on his first ministers and disciples. Our worthy missionary to sailors is now on the continent of Europe, and we wait with the most pleasing hopes to hear of his labours in foreign seaports. Having thus hastily passed over some *general* proceedings among sailors, the committee will leave the detail of particulars for the present, and advert to the labours of the Society among

Soldiers. The attention of the committee was first directed to this important class of our countrymen at the formation of a Bethel Union in Chatham, when the Rev. Messrs. Slatterie and Giles urged the necessity of their being included in the operations of a society in a military station of so much importance. To the "Chatham Seamen and Soldiers' Friend Society and Bethel Union," followed a similar one at Woolwich, and at Plymouth Dock and Stonehouse. These have been imitated in such ports as contained soldiers, and thus the society has had a multitude of immortal souls brought under its paternal care in a most providential way.

Watermen who ply on the river Thames have necessarily fallen

under the notice of **your** committee, and a river mission was undertaken some months since to ascertain the spiritual state of all persons who are supported by the traffic of this river. The result of diligent inquiry has been that, the number of persons and their families connected with the Thames appears to be about 60,000, for whose religious instruction no specific provision was made.

New Floating Chapel.—The committee have adopted means for a new Floating Chapel to be moored off the Tower in view of London bridge.

The Boarding House.—Your society was influenced to adopt this plan by daily information of the drunkenness and impurity to which sailors were exposed by lodging in public houses, and the shameful impositions practised upon them by unprincipled men. A house has been taken in Hermitage-street, Wapping, it has been plainly furnished with suitable beds, &c. for seamen, a sub-committee has been appointed to visit it, and the superintendence has been committed to a pious active man (capt. Baker) who has been to sea almost all his lifetime. In the infancy of the society, and the very limited state of its funds, the expenses connected with the *out-fit* of this boarding house have been severely felt, and so fearful was your society of injuring the other objects of the institution that they had seriously talked of breaking up this establishment, when it pleased God to incline the honourable the directors of the East India Company to vote your society, chiefly for the purpose, the sum of ONE HUNDRED POUNDS; this handsome grant has so encouraged your committee that they have started with fresh vigour in their efforts to rescue sailors from the dens of infamy and ruin, that abound on the banks of the Thames.

A Church of England ship.—It is the happiness of the Seamen's Friend Society to be honoured with the labours of good men of all persuasions, and particularly in the Church of England. It has for some years been an important object of the society to obtain a vessel that should be set apart entirely for the Episcopal service of the Church; but the difficulties in the way have been so very great that it has been found impracticable at present.

The committee, however, still wish to see a Church of England Ark under the direction of suitable gentlemen, and they shall be happy at any time to render all the assistance they can to promote such an establishment.

The British Navy has deservedly occupied a large portion of the Society's attention. This field is of the very first importance, and has been in a great measure unoccupied by other institutions, excepting where Bibles are concerned. The committee consider it a circumstance of the utmost importance to great Britain, that naval men of last war should be in a great measure dispersed throughout the kingdom by the establishment of peace—they have now an opportunity of hearing the Gospel, and forming their character according to the present moral and religious tone of society, and should this nation unhappily be again forced into war, your Committee are persuaded that the British navy would be so effectually purified from its gross immoralities, and so generally influenced by religious sentiments, that a man of war would exhibit a state of morals equally respectable and exemplary.

In conclusion the committee say :

They do most affectionately and respectfully call upon all persons who may hear or read this retrospect of their proceedings, to thank and praise our God and Saviour, whose mercy first selected the seamen of Galilee, and who appears now determined to hasten the accomplishment of his own word, that **"THE ABUNDANCE OF THE SEA SHALL BE CONVERTED."** Your committee would seem to hear the high command of Jehovah, when by the prophet Isaiah he cried, "O to the land shadowing with wings:" and whether England or America, or most probably *both*, be intended, they rejoice to find them distinguished by this blessed and evangelical feature, "That sendeth ambassadors by sea, in vessels of bulrushes upon the waters, saying, Go ye swift messengers." In this holy and happy employment to conduct our spiritual ambassadors to the nations of the earth, and ultimately become messengers of mercy themselves, may British and American sailors be engaged, until the word of eternal truth shall be fully accomplished, when *"the dominion" of our glorious and exalted Immanuel "shall be from sea to sea, and from the river unto the end of the earth."*

NEW-YORK BETHEL UNION.

THE second anniversary of this institution was celebrated on New Year's eve, in the Murray-street church. DIVIE BETHUNE, Esq. President, took the chair about half past 6 o'clock, and the Rev. ROBERT M'CARTEE gave out the 100th Psalm, and offered the introductory prayer. After the President had opened the business of the meeting with a short address, HORACE HOLDEN, Esq., Secretary, read the annual report. Resolutions were then offered and supported by JACOB OSTRAM, M. D., the Rev. JAMES M. MATHEWS, the Rev. JOHN TRUAIR, and the Rev. GARDINER SPRING, D. D. The report and addresses gave much highly pleasing and encouraging information, which will be found in our future pages. A collection of \$71 25 was taken up, and the meeting concluded with singing an appropriate hymn: the benediction was pronounced by the Rev. Mr. M'Cartee.

A convenient stage was erected in front of the pulpit, for the accommodation of the officers and managers, and the managers of other institutions engaged in promoting the best interests of seamen, also the Rev. Clergy, and many other citizens who were invited to attend. The audience was highly respectable; amongst whom we were pleased to see a number of shipmasters and sailors. The music was performed by Messrs. Allen, (who led,) Sage, Morse, and Alden, in the best style, particularly the last hymn, which we shall insert in our pages.

At the opening, the President addressed the audience in nearly the following words :

CHRISTIAN BRETHREN AND SISTERS—Last year we introduced to your notice for the first time, as a society, the claims of the adventurous seamen on the prayers and the exertions of the children of God—You heard us with interest, and you appeared to lift up your hearts in devout supplication for the souls of that class of men, for whom we feel, and wish to act.

Have not the events of the year, now nearly at its close, furnished new motives to Christian efforts in this important work. Recollect the Albion; see, she rushes before the storm, on inevitable destruction! In breathless anxiety the large family on board crowd the forward deck, in the desperation of hope, to seek protection of the craggy promontory from the whelming wave—but hark, the dread

ful crash—she strikes a sunken rock—rent in twain, one general shriek is heard, and all is still in death. May every soul be safe as it enters on a long eternity. Is not this the first wish that presses on the heart of him that reads the tale? Then be alive to seamen's claims; bring near to them that Gospel which you have felt to be the salvation of your own souls, and pray that the Holy Spirit may new create their souls. Behold one passenger survives; his body with a feeble grasp stands in a shelving rock; his soul by the firmer footing of faith rests on the Rock of ages; he feels his Saviour near; and had he too been swept away, he would, in the language of a mother in our Israel, have passed from the bosom of God's ocean to the bosom of his God. Oh how precious is that faith that gives comfort to the soul even when the body is drowning. This is but one shipwreck—how often have we heard of sweeping storms hurrying hundreds into eternity at a moment's warning.

Must we not shudder to reflect how many seamen who were alive on our last anniversary, have been since called to struggle in vain with the king of terrors.

The progress of death on land is slow in comparison with the sweeping blast of the ocean, driving the flying victims of its fury on a lee shore.

Proportioned to the amount of danger ought to be the amount of exertion. The more rapid the transition of the souls of the mariners, the more imperious the duty of vigorous exertions on the part of Christians to have their souls prepared for death by the acceptance of the great salvation. For this sorely tempted, this long neglected people a blest restorative has lately been tried.

PRAYER

Is discovered to be the most powerful engine of deliverance—directed by faith and love, and constructed from the word of God, it lays hold on Omnipotence to succour the distressed and to sanctify the polluted.—The same divine power that turns the heart of stone to flesh in a landsman, can work an equally gracious change in a seaman. Prayer is more skilfully employed now than formerly, and there are multitudes lately engaged, to turn this mighty engine to the seaman's benefit—To one praying soul on board of a ship was once given the lives of all that were with him; and to the united prayers of his people will not the God of grace and power, think ye, give the souls of many seamen.

At this moment we are met under the banner, and in the temple of One, our Lord and Saviour, who, even when he tabernacled on earth, extorted the admiring exclamation "What manner of man is this that the winds and the seas obey him." How much more will he now deliver them that trust in Him, since all power in heaven and in earth is given to Him; and we have his own blessed word to encourage our prayers, "Whatsoever ye shall ask the Father in my name he will give it you—ask and ye shall receive, that your joy may be full."

(To be Continued.)

Notices and Acknowledgments.

"E. P.;" "S. L.;" and "X. Y.;" are received. "Tom the Sailor's" "lines" were neither poetry nor prose, and his request was complied with—"the whole" was "put in the fire."

We thank "A CONSTANT READER" for his useful hint—it shall be attended to. But with respect to the journals of missionaries, we feel persuaded our plan is the best: a *brief view* of the state of a mission will be the most acceptable to readers in general, and will enable us, though at the expense of great labour, to give our readers much more matter of fact than the plan proposed.

We trust no apology will be thought necessary for the length of the Obituary in this number, though the seamen's department and "Intelligence" are consequently reduced.

Report of Sunday School Teachers—Bethel Union—and proceedings at the opening of the new "Bible Society House," will be given in our next, with several other articles prepared for this number.